

To the right worshipfull master fo. rrr

John Hales/his seruant Leonarde
Core wytheth long and prof-
perouse welfare.



After that the Kinges Maiestie had by the aduise and
consent of his moste deare and prudente vncle my lord
protector, and other of his moste honourable counsaile,
vpon certaine iuste considerations put all the preachours
within his graces dominions to silence for a space, I, how-
beit of al the vnworshiell, yet neuertheles one of þ nombr
that is by his Maiestie licenced to declare the worde of
god to his people, thought it not mete for my parte to
let this tyme of silence to passe ouer onely in myne owne pryuate studies, but
in the meane tyme to wyte some thinge that myghte be no lesse frutefull to the
readers, the was my tongue afoze to the heares. For this purpose I chose vnto
me an autour of venerable antiquitie, named Marke the heremite, who in
the Greke tongue had wyrtten two ryght petyouse and godly treatyses, the
one of the lawe of the spirite, and the other of them that the nake to be iustified
by thei workes. But whyle I was on hande with this translation, Maister
John Olde a man of ryght good leatynge and my very frende, brought vnto
me the paraphrase of Erasmus of Roterdame vpon sainte Pauls Epistle to
Titus, the whiche I had certayne yeares gone translated into englyshe, requi-
ring that I woulde peruse it againe, and amende suche faultes as were therein
either by the printers neglygence or myng ouersyght. And so to place the texte
with the paraphrase, that it might easly be perceaued what parte of the para-
phrase to what parte of the Epistle is correspondet. And he shewed me also that
as the first tome or volume of the same paraphrase vpon þ gospels and actes
of the Apostles was all readye printed, so was the printer now about to go on
hande with the seconde tome, that is to wyte the paraphrase vpon the Epistles
of sainte Paul and the other Apostles. Wherfore willinge to helpe to the
furtheraunce of so godly an entente, and to bying in, at the leaste, my saythinge
into the treasure of the lord, I haue looked ouer againe my sayde translation,
and haue amended the places that wer faulty. And besyde I haue so annexed
the paraphrase to the texte, that the readers shall (I trust) easly attayne thereby
to the true vnderstandynge of sainte Pauls mynde. Whiche my labour I do
dedicate vnto your mastership, whome I knowe to loue gods worde syn-
cerely, and vnto whome I knowlege my selfe to be moste hyghlye
bounde of all men, as vnto the chefe and onely socourer of myne
olde age: humbly beseching you to accepte this lytle gyfte as a
token of my faithfull harte: and I trust with goddes
helpe or it be long to sende vnto you other
monimentes of myne industrie, which
I trust shall be no lesse pleasynge
vnto you and no lesse pro-
fyttable to the readers.

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The Argument vpon the Epistle of S. Paule vnto Tytus. By Erasmus of Roterodame.



The apostle Paule had made his dysciple Titus ouerscar
of the chistian congregaciō in the noble Ile of Crete now
named Candye, whome for the excellent gyftes that were
in him, Paul loued as tenderly as yf he had bene his owne
naturall sonne. And at his departinge out of that contrey,
he made hym the head ouerscar of the saythfull that were
there. Afterwarde he wrote this Epistle or lettre vnto him
from a cite of Epirus called Nicople, lyinge on the sea
coaste in a clyffe named of the olde Cosinographers Leucate or the clyffe of Ac-
ttum, at whiche tyme all thinges as it seemeth were quiet with the chistians,
for here is no mencion made of any persecution. In this Epistle he putteth Ti-
tus in remembraunce to synthe and perseyte tho thinges whiche he hymselfe
had begone among the same men of Crete, and that in euery cite of the Ile
whiche as wyters doe testifie were an hundred, he shoulde ordeyne ouerscars,
whiche we nowe call byshoppes and here they are of the Apostle named elders.
And for this cause Paule prescribeth vnto him the true forme of a Byshop or
Shepherd of Christs focke. Furthermoze bycause false apostles were come
also into that pannes, whiche went aboute to put theyr Israhel ceremonies in-
to mennes hiddes, Paule here geueth him a courage; strongly to confute and
releete them. After these thinges he sheweth what is the dutie of euery person
and age, lyke as he dyd to Timothy: aduysing this that no man ought to re-
siste prynces and magistrates, executynge their office and power, yea
though they were infidels, but rather to tolerate them patiently, that
they maye the sooner by such our modestye be called to folowynge
of the gospel. Laste of all he wylleth Tytus to come to him at
Nicople but not afoze yf he had sent Artemas or Tychicus
whiche were his dysciples, into Crete to him: least per-
aduenture the Cretians woulde els thinke them sel-
ues destitute of the confozte of an heade or
chiefe ouerscar, whome we call
an Archebys-
hop.

The paraphrase of Erasmus vpon fol. iii. the Epistle of S. Paule to Titus.

The first Chapter.

Paule the seruante of God and apostle of Iesu Christ, accordyng to the faith of goddes electe, and accordyng to the knowledge of the trueth which is after gospyles in the hope of eternall lyfe, whiche god (that cannot lye) promysed afore the worlde began: but hath opened his word at tye tyme appoynted, thowhe preaching, whiche is committed vnto me accordyng to the commaundement of god our sauour, to Titus his naturall soune afore the comynge saythe, Grace, mercy, and peace from god the father and from the lord Iesu Christ our sauour.

The text.

I Paule my selfe & addiect seruant & obeyer, not of Moses lawe as I was once, but of God & father, & ambassadour of his sonne Iesus Christ: of the which my message & whole summe is, & suche as god hath electe to attayne to euerlastyng saluacion thowhe the gospel, them I shoulde exhort, not to the obseruaciō of & law, or to put their confidēce in workes, but vnto saythe, which onely openeth to al mē & entryng into euerlastyng saluaciō thowhe & fre beneficence of Iesus Christ. And my comission is to call them, not to saythe onely, but also to & knowledge of trueth which among & Schykes was ouer heaped with the inuencions of mans wysedome, & among & Jewes it was hydde & wrapped vp in & shadowes of mysticall figures & ceremonies. I am charged I saye to call me to & knowledge of & trueth, not & whiche the philosophers of this worlde do teache, disputinge on & causes of naturall thinges, but to the knowledge of that trueth which cōpendously sheweth in what thinges a ryght christian lyfe consisteth, & ende & rewarde wherof is lyfe euerlastyng to folowe after this shorte lyfe that we leade here in the worlde: whiche euerlastyng lyfe, men ought with the more truste to hope for, how great troubles soener they endure while they be here. First because he that promysed this euerlastyng lyfe, was not a mortall man, that myght bothe be deceyued him selfe, & also deceyue other, but it is god that doeth it. Who, as it cannot be chosen but he must neades abyde alwayes god, so can nothing truly procede frō him but onely & mete truth. And againe because this & he promysed, he dyd not promys it by a chaunce, or but now of late, but afore & the worlde was made, it was fully determined by & diuine & vnderstandeable decreet of his mynde to do & which he now doeth. There is no newe thing that hath altered his purpose, but & thing which for secret causes onely known to his godheed he would haue to be couered & hyd hitherto, & would he haue to be opened to al & world at this tyme, & which he had afore by his eternall wysedome appointed to & teachyng therof. Neither would he & there shoulde be onely shewed to & Jewes a shadowe darkened w the mystes of figures, but his wil is that & cleare trueth shoulde by & preaching of & gospel be declared to al mē, withoute any differēce of nation or language. This is & whole effecte of & doctrine of & gospel, & preaching wherof I haue not takē vpon me of myne own head, but it was comitted to me, & not comitted by men, but by our sauour god: who dyd not onely cal me to the occupieng of an apostles office, but beyde that he emplaced it to me, and so charged me therewith, that it was not lawfull for me to refuse that whiche he so earnestly commaunded me to do. These wordes haue I spoken, that no man shoulde thinke myne autoritie, or els the autoritie of him whome I haue put in my stede, to be but of lyghte estimation.

The paraphrase of Erasmus vpon the Epistle

Therefore the same Paine being being in suche auoyde, do wyte this Epistle of letter to Titus my very naturall son, not by bodily generation, but by y^e seed of faith, whiche I haue so shedde into him, and in the whiche he so well resemblith me, that I seame to be renewed in him lyke as a father is in his owne naturall childe. To him I wythe grace and peace from him, from whome all true goodnes dothe come, that is to wyte from god the father and his sonne Iesu Christe the onely autoure of our saluation. For in suche ryches as grace and peace are, my desire is to haue my chyldren made ryche.

The tette. ¶ For this cause I leste the in Crete that thou shouldest reforme the thinges that are imperfecte, and shouldest ordeyne elders in euerie cite, as I had appointed the.

But to speake now to the my sonne Titus: Sith I dyd knowe right well the nature of this ylande, & againe I dyd not doubt but that they had neede of a fapthefull and dyspente curate or ouerscar, I haue for that cause leste the in Crete, as one representyng myne owne persone, bycause that the busynes of the gospel calleth me to other places, that suche thinges as haue bene there begon to be corrected, thou as my deputye maye fynishe them. And bycause thou alone art not able to ouer loke so many cities as this Ile is replenished with, thou shalte ordeyne in euerie cite an ouerscar or byshop, as I dyd byde the when I went from thence. But beware that thou admytte no man to so hygh an offyce without great dyscretion: for he must be a very proued man to whom thou shalte betake this charge, and not all onely of a knowne and testified honestie, but also he must be cleare from all suspicion of any maner of faulte what soeuer it be. Suche a byshop or ouerscar, to the entente that thou mayste the better and surelye chose out, I wyll let him forth by certayne sygnes, yea and in a maner paynte him to the.

The tette. ¶ If any be blameles the husbando of one wyfe, hauyng faithfull chyldren, whiche are not slandered of riot, neether are dysobedient.

If thou knowe any man of that maners and vpright luyng, that no faulte can prouably be layd to him, yf he be contente with one wyfe geuyng no token of vnchaste luyng, yf he haue chyldren so instructe and brought vp, that they shew them selues to be christians, not onely with their mouth, but also in their deades and innocencie of luyng, that is to say, they haue none euyl name of ryotous and dysolute maners, as the commune soye of pong me haue, neether are they dysobedient to their parentes: suche a man shalbe meete to haue this charge committed to him; For he that shalbe counted worthy to occupie the rowne of a bishop, must be so set wyde bothe from all vyce and all suspicion of vyce, that he maye be at all tymes readye to make answer not onely for his owne selfe but also for the honest conuersacion of all his whole familie. For the faultes of the chyldren are woute communely to be reproched to the fathers and mothers. Howe whatsoeuer hurteth the good name of a byshop, it turneth to the slander of the gospel of Christ.

The tette. For a byshop must be blamelesse, as p^r Actuarde of god: not drabhoine, not engeye, not geue to muche wyne, no fighter, nor geuen to selthie luyng, but a keeper of hospitalite, one p^r loweth goodnes, prudente, sobre, righteous, godly, temperate and suche as cleareth unto the true word of doctrine, that he maye be able also to exhort by wholesome lernynge, and to reprove them that say against it.

It is necessarye therfore that he whiche in a maner standeth in goddes steade
and

and to whom the treasure of euangelicall doctrine is committed, not to be hurt, ded bp, but to be faithfully bestowed abroad, be in all popites without blame, and far from the vices of them that mooste communely beate offices: that suche as be vnder him, maye be vnder him wyllynge, and withall their hartes. He must loke vpon nothyng but the soule health of the flocke that he hath charge of. He must studie to helpe them and redye that is amysse in them, and not to oppresse them, to teache them and not to compell them, to leade them and not violently to pull them, he must rather perswade then extorte, he must ouercome more by benyftes & gentylnes, thā by lordshypes or imperious comādemēt. Wherthat setteth his mynde to these thynges, must not be wilfull nor of hie looke, nor full of hasty language, whiche wyl cause men soner to withdrawe thei hartes from his doctrine, than to come to any amēdement. He must also by all meanes auoyde the cryme of auarice and gapping after lucre, for that thyng is hyle and possente euen in a laie officer, and muche more to be abhorred in a byshop whiche is a spirituall officer. For he that is infecte with couetyse, dothe nothyng vprightly and as ought of equite to be done, but rather a byshop must be suche a one as wyl lyberallye bestowe his goodes in refresshyng of the needy, and in especiall straungers. Besyde it becometh a byshop to be more in loue with vertue and goodmen than with money. He must also be sobre, iust, and of an innocent and pure lyfe, godely in the obseruacion of the chrystian faith, subiect to no euill affections, but sette aboue all suche desyres wherewith the commune sort of men are led vp and downe. But chieflly he must be a fast holder of the wordes of the gospel, wherin he is bounde to be well instructe, that he maye be able to teache them that be ignoraunt, what appertayneth to the saluation of their soules, and that he maye with holisome doctrine exhort and call forwarde suche as be slow, and finally reprove them that speake against the trueth.

¶ For there are many deceyful and talkers of vanitie, and dysceauers of myndes, specially they that are of the circumcision, whose mouthes must be stoppē, whiche peruerce whole houses, teachinge thynges whiche they ought not bycause of fylthy lucre.

The text.

I doe not warne the of these thynges without a cause, for there be many waywarde parsones, byablers and deceyuers of mennes myndes. These not geuing an care to the teaching of the gospel, bypunge in, in steade of it, vayne and dyspropytable fables of the Jewes, wherby they maye get them a name of learning among the people, and also gaynes. By these fables they begyle the myndes of some simple folke, and vnder the coloure of the gospel, they crepe into þ hartes of their hearers: insomuche that many tymes they corrupte not one or two, but they ouerturne whole householdes and kynredde, teachinge shamefull thynges and far square from the veritie of the gospel. Yet do they neuertheles abuse the tytle of the gospel to the lucre whiche they do vilapnously daylye hunt after. Wherfore see that thou rebuke them sharply and stoppe their mouthes. Yea and there be some of the gentiles that be combyed with this enomyte, but chiefly thou shalt fynde them to be of this malycious secte whiche be Jewes conuerted to Christ, but not sincerely. For they so professe the gospel that they mengle Moyses lawe therewith and wyl not cleane forlake their Jewis supersticion.

¶ One of them selues (euen a prophet of their owne) sayde: the Certians are alwayes lyars, call beastes, slowe helpes. This witness is true: Wherfore rebuke thou them sharply, that they maye be founde in the faith, not takinge hede to Jewes fables and comādemēt beneyces of men that tunc abape the trueth. Unto þ pace, are all thynges purchar vnto

The text.

The paraphrase of Erasmus vpon the Epistle

them that are despyled and vncleynge, is nothinge pure, but euen the mynde and consci-
ence of them is despyled.

Neither is it any meruaile to haue suche men founde in Crete, that feade their helpes with vaine wordes and naughtye wapes, sythen many yeares agoe a poete called Epimenedes whiche was a Cretian him selfe byd speake these wordes of his owne countreyemen. Men of Crete be alwayes liars, cruel bestes, and slowe helpes. This wytnesse is so trew, that it myght be taken for a worde of goddes owne mouth. Be not they naturall liars which feare not to darken the most cleare lycht of the trueth of the gospel with their fables: Be not they full bestes whiche in euery place blowe their venome on synple persones that be not ware of them: Be not they slowe helpes whiche had leauer by false doctrine lyue in ydlenes and rankly, then for the defence of the gospel, to suffer hunger and be many tymes shrewdely handled as I am: Wherfore rebuke such naughtypackes earnestly, that they may ones wake good, and leuyng the trust that they haue in the ceremonies of the olde lawe, they maye geue them selves wholly to þe trueth of þe gospel: and that they geue not them selves to such lewde tales of the Jewes throughe the whiche the commaundementes of Christ be let go, and constitucions of men brought in in the steade of them. As the obseruacions of newe Mones, the keepinges of the sabbothe, circumcicion, washynges, chopse of meates, dyrectyng of clothing, to beware that they touche not certayne thinges, and of the house to be seuen dayes vncleane, with many other lyke to these. Whiche god for a tyme commaunded to be kepte of the Jewes, partly that that nacion beyng rebellious and vnweyldy to be ordered, might be holden and kepte vnder by the multitude of preceptes: partly that those thynges shoulde be as shadowes of true thinges to come. But they are nowe of none effecte at al, inso muche that yf any man wyl contrynue to kepe them still after the maner of the Jewes, nothing can turne him moze a waye from the veritie of the gospel. For there is no nacion that moze stubbornely dothe rebell againste the gospel than the Jewes do, which can in no wyse leue these vayne thinges. This meate saue they is vncleane, eate it not. This bodie is vncleane, touche it not. Thus speake they, but awaye with these dyfferences, cyther of meates or clothynge, among them that be trew Christians, to whō beyng cleane all thinges be cleane. Neither ought they to thynke any thinge that god hath made to the vse of mā to be holier or vnholier one than an other, whether it be meate, clothynge, or any suche lyke thing. And as to them þe be pure christians nothing is vncleane, so to the Jewes whose myndes are fylthye nothinge is pure and cleane not so muche as those that the lawe permitteyth to them for cleane. For saynge they haue not trust in him who after the opening of the gospel woulde not haue these thinges to be obserued after the fleshy and lyterall sense, but to be referred to the workes of the soule, what thing can be pure to them, whose myndes are infected with myshelue, and their lyfe despyled with inordinate waste, ambition, couetyse and other vices:

The xxiij. They confesse that they knowe god, but with the deades they denye him sayng that they are abominable and by conuocient and vnapt to euery good worke.

They vpholde the lawe with toke and nayle, and yet they wote not what the lawe meaneth. They haue their ppyete circumcysed, but the mynde within is vncircumcysed. They go into þe temple with handes and feete washed, but the soule and conscience is vnwashed. They kepe their Sabbothe holy fro bodily workes,

workes, but in þe meane tyme they haue their breaſte vniquieted with hatred anger, and other infeccions of the ſoule. They ſeare to be contaminate yf they eate eyther porke or pigge, but they thinke themſelues cleane whan they with greedy eares heare foule communication, and backbyting of other. They thinke themſelves deſpyled; yf they touche caren, but yet they abhorre not to touche an hooſe, or a thing that is ſtole. They thinke it a foule ſpaine, yf they uſe any garment of linnen and wolen mingled together, but they ſtande not anyſſe in their owne conceite whan they haue theyr breaſt ouercoered with ſo many foule vyces. It is a great ſhame therfore to them to boaſte themſelues that they alone knowe god, ſeyng that they deny him in theſe deedes more thā any other. Do they not deny him whan they are ſo ſpotted with the ſpilhynes of the ſoule, that vnto moſte men they are abominable, yea and for their vneleſe vtractable. And ſynally whan in all the deades of true ſarthe wherby we ſhould cauſe god to be ſpectacuall to vs, they be ſarre worſe than all other men be.

The ſeconde Chapter.

¶ But ſpeake thou the thynges whiche become wholiſome learning. That the elder men be ſobre, ſage, by ſerere, ſounde in the ſarthe, in loue, in patience. The ſerere

But let them go with theſe ſables, let the naughtynes of theſe men moue the nothing at all, but that thou remembre thy dutie, and that thou ſpeake thoſe thynges that be in very deade mete for the learning of the goſpell, that is to ſaye, þe whiche maye make vs commendable before god for our pure myndes & manners, & declare that we be þe diſciples of Chriſt. Here þe wilt aſke me what thynges thei be þe I would haue thee ſo to ſpeake and to inſtructe other in them. Thou ſhalt warne the elders of the people þe they be ſobre, watchfull, & diſporent to all godly workes. And that they overcome the vniuſynes of their age, with þe couragionſnes of faith. Welyde þe they be graue, not playing the foolles lyke ponge men in their olde age, but that they uſe ſage manners that the yowthe maye haue them in reuerence and awe. Teache them to moderate themſelves that they be not waywarde and loone angry as the comune ſorte of olde men is, but greatly commended not onely for the integritie of their ſarthe, but beſyde for their charitable deades, and patience in ſufferynge of all aduerſities, in eſpeciall ſuche as happen to them for the goſpell of Chriſt.

¶ The elder women lyke wyſe, that they be in ſuche raymente as becometh holynes, nat beynge ſalle accuſare, not greden to muche wyne, but that they teache yowthe thynges to make the yonge women ſobre myded, to loue their huſbandes, to loue their children, to be diſcret, chaſte, houſewyſely, good, obedyent to their huſbandes, that the word of god be not euyl ſpoken of. Yonge men lyke wyſe exhorte that they be ſobre mynded. The ſerere

On the ſame maner thou ſhalt warne olde women that they go appareyled after ſuche maner as becometh them that wyſe named chriſtian perſones, they muſt not ſynde ſantes with the luyng of other, whiche faulte is peculiate to this ſex and age. They muſt not be geuen to ouermuche drynkynge of wyne. How be it the uſe of wyne muſt not be denyed to age, ſo þe it be moderate. They muſt teache maydens and yonge women ſuche thynges as be honeſt, no wyccenes neyther euyl faſhions, and ſo inſtructe them that they be wyſe and loue theyr huſbandes and childre, that they be ſobre and chaſte, and keepers of their houſe and playe the good houſewyſes. For this is the beſt prayle þe can be in women, to be knowen to be ſubiecte and obedyent to their huſbandes, that the name of God, whoſe religion they pzoſeſſe, be not ſtandered thowhe their lewde manners.

The paraphrase of Erasmus vpon the Epistle

ners. For sithen we let the wyues of heathen men to behaue them selves ryghte womanly in suche popmes belonging to womanhed, what shall the vnfaithful say whan they see our christen women worke in this behalfe the their women are, seying it becometh them in al good maners to excell other. Now what thing olde women must by thyne instruccion teache yong maydens and yong wyfes, that same shalte thou thy selfe teache yong men exhortynge them to be sobre and of moderate affections, that the heate of youthe ouerthrowe them not hedlonge into vice.

The text.

In all thynges shewe thy selfe an ensample of good wyches in thy doctrine with honeste, grauitie, and with þe wholesome worde which cannot be rebuked: that þe which withstandeth maye be ashamed hauing no euyl thyng to saye of you.

And that thou mayest the more effectuously perswade these thynges, firste of all be thou thy selfe an example vnto them of honest doynges, in al that is the dutie of a true christian man to do. For no man doeth soner perswade men to folowe his doctrine, then he that doeth the same that he byddeth other men to do. Thou shalte therfore so teache the youthe, that together with thy doctrine thou shewe thy selfe a lyuely example of a pure and vpright lyfe, corrupte with no maner of vice at al. And that thou kepe suche grauitie that they haue theyr teacher in reuerence, and be afearred to offende him. Se therfore that thou moderate all thy lyfe and also thy wordes, that there maye nothinge be founde in the that maye be contemned, that not onely they which be vnder thy loze maye obey the, but also they which afore were against the gospell, maye be ashamed of their euyl saying, whan they shall se all thynges in the so withoute blame, that euen they that lye in wayte for the and like all the meanes they can to get some occasion to saye somewhat against the, can fynde nothing at all to bypunge their intent to passe, neyther in the nor in thyne.

The text.

Exhorte seruantes to be obeyent vnto their owne masters, and to please them in all thynges, not answeringe againe, neyther to be pyckers, but þe they shewe all good faithfulness, that they maye doe worship to the doctrine of god our sauour in all thynges.

Exhorte seruantes that they be obedient to their masters and seruicrable in al thynges: lest they maye seme thowowe the profession of þe christian faith, to be made worse than they were afore, and so by them, the naughtines of euyl parsons shalbe reproched to þe gospell. Let them not therfore be full of answers against their masters and euyl wylled to do their commaundementes, neither must they be pyckers, as the commune sorte of vnzesty seruantes be: that as they professe the saythe of Christe, lykewys they declare them selves in all seruite to be done to their masters to be diligent and true, yea though they masters do but lytle deserue it of them. So that thowowe their honeste behauoure, they commende and set forth the doctrine of our sauour god, and that by them no men maye be drawen to the folowynge therof, whan they se suche as knowlege them selves to be christians to be more gentle and amiable then other, in all their conuersacion.

The text.

For the grace of god that bypyngeth saluacion vnto all men hath appered and teacheth vs that we shoulde beyn bigodlines and worship lustes, and that we shoulde liue sobely, and righteously, and godly in this presente worlde, lokinge for that blessed hope and happyng of the glorie of the great god and of oure sauour Iesu Christe, which gaue him selfe for vs to redeme vs from all vnihtousnes, and so purge vs a pccular people vnto him selfe, feruently geuen vnto good wyches.

For in this thowowe the gospell, hath shyned the bountefulnes and exceeding great mercy of god our sauour, which was afore vnknewen. And it hath not shyned

Opened onely to the Jewes, but egallie to all men, not that nowe beynge deliuered
 from the burden of Moyses lawe, we shoulde lyue after our owne will, but
 we be taught, that after that by baptisme the fautes of our lyfe afoze passed
 be forgiven vs, and that we swerenge to abyde in Chyestes doctrine, haue ones
 renounced and geuen vp weked religion and worshyping of images, and al
 worldly desires, we shoulde so lyue hereafter in this worlde, that it map appere
 manifestly that we be truly new borne againe in Chyiste and made altogether
 other me than we were afoze. And where as we tofoze were the seruantes of
 hednes, synne, and fleshye concupiscence, we must from hence forth kepe suche
 moderacion that we be in no wyse oppressed with the despyres of worldly thin-
 ges. Let vs so obserue the iustyce of luyng, that we do good to every man as
 muche as lyeth in vs, and that we hurte no man, that we maye nowe with a pure
 conscience geue that honour and worshyp to god, that we gaue afoze to deuyls.
 And though paradventure we be punished with pouertie, infamie, reuylnges,
 enprysonement, tormentes and dyuerse other euyls, yet let vs not thynke þ our
 faith and godly luyng is baraine and vnfutefull, nether let vs hunte after
 rewardes of this worlde, whiche in comparacion of thinges to come, be nether
 greate nor of any contriuaunce, but let vs loke for that greater rewarde of euer-
 lastyng lyfe which shal then chaunce, when after the ende of this worlde, in the
 whiche the membyes of Chyist be bered with many afflictions and ignomies,
 god the father shal open his gloire and magnificence, in them that be his true
 worshypers, all their miseries beynge cleane expelled. At the whiche tyme he
 shal not appeare humble but gloriouse, & terrible to the wycked. And together
 with þ father shal appeare in the same gloire, our lord & sauouer Iesus Chyist,
 geuyng vnto his membyes þ gloire of immortallitie, in þ which he now synneth.
 He bicause no mā should mistruste his promise, for this entente wittingly and
 willingly came downe to dye amonge vs, and gaue him selfe wholly vnto vs, &
 beynge himselfe without any spotte of synne he redeemed vs with the pryce of his
 blode from the tyrannye of the deuyll, to whome we were thorowe our synfulnes
 made bonde, & so abolysing our olde iniquities, he would make vnto him a newe
 peculjar people, whiche after his owne example shoulde contemne þ euyls of this
 worlde, & treade downe þ entysementes & giftes of it vnder their fete, & thow the
 workes of fayne get them the enheritaunce of euerlastyng gloire, which the
 same our reuener both promise to al that do sincerely kepe his most holy worde.
 ¶ These thinges speake and exhort, and rebuke with all seruantes of commaundyng.
 So that no man despyse the.

The text.

These thinges, my Titus, whiche be a great Deale wyde from the fables of
 the Jewes, speake them openly. Exhort men to the folowing of them, and such
 as decline and fall againe a syde, reprove them with most great auerite, that
 whome doctrine dothe not perswade, whome faire exhortacion dothe not moue,
 them a sharpe and earnest reprehension mape kepe in. For there be some fautes
 that must be healed by severitye. Here therefore shewe forth the grauete & auer-
 cite of a Byshop, and so behaue thy selfe, that no man maye haue a iuste cause
 to despyse the. Wyldayne and hye countenance must not be in the, but yet as
 often as neede requirerh, thou must shewe thy selfe to be of auerite.

¶ The thirde chapter.

¶ Warn them that they subiecte the scholers to rule & power, that they obey the officers:
 that they be readye to every good worke, that they speake euyl of no man; that they be no
 fightres but gentle, they reage all inuolues vnto all men.

The text.

As I would þ al seruantes shoulde be to their Masters, yea though they
 be vnfaithful: even suche I would haue chryste men to be by thy monicio to

The paraphrase of Erasmus vpon the Epistle

their princes, & vnto them, & are magistrates vnder them, though suche rulers vnder whō they be, are the selfes vndermined. For this must in any wyse be taken hede vnto, & no mā may by our manners take occasiō to alienate him selfe fro the gospel. But it would so come to passe, yf they which be head rulers shoulde perceiue & we by reason of & professiō & we haue takē, wēt & moze sediciouse and tierce, & les obedyēt to their cōmaūdemētes. For they would by & by lay & thing to & faulte of & gospel, & so moze withdraue their myndes frō & professiō therof. Warnē them thertoze & beleue in Christ, & they be neuer & moze for al & fre from the lawes of princes & other magistrates, but they must & rather, bicause thei be christiāns, be obedyēt, & gladly do as thei be cōmaūded. And to be ready & prompt to euery good worke, & mē may se them do & which is honest wylingly, & not cōstrayned for feare of punyshement. If & gouernours do cōmaūde & whiche is rightfūl, it is great iniquitie & a very euyl ensample to disobey him & is the hed ouer al & other. But yf they cōmaūde & rule other wyse then right is, yf they oppresse their subiectes ouer hardly, yf they cal to loze vpon them, yet softenes and sufferāūce is moze comely for no mā, thē it is for them that be the folowers of Christ. Whatsoeuer they cōmaūde & is not against & very true religiō of god, we must therein gladly obey. They wil peraduenture take awaye our goodes, what then? for them groweth vs a greater treasoure of vertuous lyuing. They wil banyshe vs out of & contrey. It maketh no mater, for Christ is euery where ready to cōforte his seruantes. Here peraduenture some mā wil say, what yf our princes be heathen mē & worshippers of ydolles, cōcommūcate w open vices, enemyes to Christes faith? They & be suche, be such to their owne harme, & seopartye. It is not our parte to cōdemne them. But, yf we can, to amende them. And better they maye be induced to amēdemēt, by obediēce, sufferāūce & exampples of good lyuing, thā by rebellio & opprobrious wordes. Let vs leaue thē to their iudge, & let vs remembrye what is semely for vs. Christ did praye for them & coupled him, so far wyde was it & he would geue checke for checke. How is it than conueniēt & his dysciples (for al christiāns be & dysciples of Christ) shoulde be cōtumelious against any mā, as louers of stryfe & debate? Nay, they ought rather after & example of him (whose name they profess) to be gentle, shewing all myldenes, not onely vnto honeste men & such as do wel deserue it, but also vnto euery mā. To good mē i cause they deserue it, to euyl mē that they may amende, againe & they haue not thozough our impaciēce & wroge opinion of our belefe, and whan we geue them iust occasiō to be moued with vs. Christian charitie suffereth all thinges, and in all thinges it hath good hope.

The text.

¶ For we our selves also wēt soupyne solike by sobchit, deceiued, streupng diuerse lustes and voluptuoues, lyuing in malicioussnes & enuye, full of hate, hating one another.

And whā we se any suche & be out of & waye, we must moze patie them, thā abuse them. At which we shal & sōner do yf we call to remēbrāūce & we wēt some tyme such as they be now. Let vs not refuse thē bicause they be euyl lyuers and wycked mē, but let vs helpe & best & we can, & they cease to be as they be, & begin to be lyke vs. Who called vs frō our blyndenes? Was it not & fre clemēcie and great mercifūlnes of god? The same may also chaūge them, whan it shal be his pleasure. And howbeit & we which of Actes embraced & gospel & became christiāns, wēt no worshippers of ydolles, yet wēt we afoze our cōuerciō subiecte to o- ther greivouse vices, beyng fooles, inobedyēt, erring frō & truth, geue to diuerse appetites & lustes, ful of enuye, ful of malysce, grudging one at an other, hating one another. To those so great euyls we wēt subiecte euen vnder Moses lawe.

But

But after that the heathenes and Ioue of our saviour god to man was appeared, in by the means of righteousness which we wrought, but according to his merite he loue vs by the fountain of the newe by the, & reuening of the holy ghost which he shed on vs abundantly, thow Iesus Christ our saviour, that we iustified by his grace, should be made happy according to the hope of eternall lyfe.

But that now for folles and dullheddes, we be made sobye and wise, that for rebelles we are made meke and tractable, that for men crryng outt of the way, we are made knowars of the trueth, that for the seruantes of lustes and voluptuousnes we be made glad keepers of ryghtuousnes, that for malicious we be made simple and courteouse, that for enuious men, we be made glad to do good to all men, that for haters we be made well wylers euento the that hate vs, thus haue we neither by Moses lawe, nor yet by our owne merites; but by the free goodnes of God, by the which we couerte that all men, if it be possible, crosse with vs in one commune saluation, and that the verite of the gospel may shine and geue lyght to all men as it hath geuen lyght to vs. For afore, we wandered lyke blynde men in darkenes, as the vbelouers do still. But now after that it is made open thow the gospel, howe greates the goodnes and charite of God the father (which is author of our saluation) is to al men, now after that the darkenes of our former lyfe is put away, we haue obteyned true lyfe & saluation: not by the obseruation of the lawe, which had a certayne righteousness in it, but yet of small efficacie to geue euerlastyng lyfe, but we haue obtained it thow the mere mistie of the Gobhed. For by the holy fonte of baptisme, we be newe borne agayne and grafted into Christ the soure of the euerlastyng father, and beyng reuewed by his spirite, we haue ceased to be carnall and haue begon to be spirituall. Therefore what so euer we be, we are altogether bounde to God for it, whiche into vs nothyng deserning it hath shed abundantlye his spittle, whiche the lawe coulde not geue. And he hath shed this his holye spirite into vs by Iesus Christ, by whom it hath pleased him most liberally to geue vs all thynges, that we beyng purged by his benefite from oure olde synnes, should euident out our selles by good workes to be made apte to receiue the inheritance of the lyfe that endureth for euer, of the whiche the doctrine of the gospel doeth put vs in a sure hope. Hence that we therfore were once miserable, and beyng now thow the onely mercy of the Lorde deliuered from synne we hope for the crowne of euerlastyng lyfe with Christe, we muste haue pitie vpon other, & go aboute by al meanes, & God may also haue mercy on the.

This is a true saying. Of these thynges I wyl that thou certifie, that they whiche be true in this, myght be diligent to go forward in good workes. For these thynges are good and profitable vnto men.

The text.

Let a christian Bishop in the steade of Iewells fables, tel these thynges to the people, for they are certaine and not to be doubted of. There remaineth nothing more for vs to do, but that in all our conuersation fro hence forth we shew our selles not vniuersal of the great benefite & we haue receyued of God but that we lyue in all thynges according to his godly pleasure, or els the professiō of christendome & of the gospel wil nothyng aduaile vs. Wherfore I wyl that thou a sure alme of these thynges, which greatly pettepne vnto our purpose, & confirm the them also, & they whiche haue once belened in God, & by his free mercifullnes they haue bene redeemed from their synnes, and that he will geue the crowne of immortallite to all them whiche by vertuose and godly liunge do sturper to folowe Iesu Christe as nere as they are able, maye leade suche a lyfe, as maye seme not vnworthy of so greates profession and so his promisses.

The paraphrase of Erasmus vpon the Epistle

Nowe they shall declare them selues to be true chustians, yf they cutte not the Ethnikes and the Jewes, nor saue euyl by them, but yf they be beneficial to all men, and by the affection that they haue to pietie they reioyse to helpe all men. For these thynges shall not onelye oꝛnate and commend the professiō of the gospell, as thynges of them selues honeste, but besyde that very profytable to drawe other to Christe, and to helpe other whiche be oppressed with any calamitie. The chiefe poynte of chustiantie is to do good to all men, and by benefites euen the very wyde beastes are overcome and made tame. Thou shalt therefore on suche wise speake and pꝛeache of these thynges, and not as one that is in any doubt of them, as some be whiche mouyng many questions seme to haue but a fawnte beleue. But teache thou with greate confydence of countenance and with greate stedfastnes of wordes, that euery man maye right well perceyue, that thou arte thyowlpe perswaded in that whiche thou doest laboure to perswade to other. Out of these thynges cometh no small frute of true religion.

The text. Holy the questions, and genealogies, and brawling, thowolpe sayuages about the lawe, auoid: for they are unprofytable and superfluous.

But folpse and vncowpyng questions, and entangled genealogies, and contencious disputacions oꝛ rather warre vpon Moses lawe, whiche some following the trade of the Jewes do styre vp to gette them a name thereby and vantage, caste them away as superfluous and vnpꝛofytable to the lyfe that is after the gospell. For what dooth it hurte good lyuynge, yf I knowe not why Moses graue can no whete be founde? And whether it be as the Jewes do say lest he should be raysed vp agayne by enchaunters? Or yf I knowe not howe many yeates Iherusalem lyued? Or of what age Salomon was, whan he begate Roboam? Why Moses did forbyd to eate the fleshe of swine? Why the Jewes do suppose, that the blode of a doctell must with so great diligence be purged? And many other nyke folse than these. In the expolition wherof, what profyteth him to say that halseth to the reward of a true chustian lyfe? These thynges must rather be cutte awayne than declared, and they which professethem as excellent thynges, oughte more to be reprovēd and sharplie rebuked than to be overcome with disputacion.

The text. A man that is an auoyd of sectes, after the firste and the seconde admonicion auoid knowynge, that he (that is suche) is pꝛeuerbed and spyneth euen damed by him selfe.

If they whiche thapntaine suche supersticions as haue before bene mentioned, erre by symplenes, whan they be warned therof they will amende. But yf they do it of a purposed malice, eyther to get them a name, oꝛ for lucre, oꝛ for some other fylthy cause, than will they be ready to defende euen those thynges whiche they knowe to be false. These men whan thou hast once oꝛ twies rebuked them, yf they amende not, then auoyde them as sedicious and incurable persones, lest they do more harme whan they be prouoked, than they woulde doe yf they were let alone as men not regarded. Yea and lest it may turne to a worse inconuenience, that they whiche cannot be brought into a better mynde, drawe him that goeth about to instruct them into the same errour that they be in. For what auyleth it to geue any oftendur to them the medicine of correctiō yf there be no hope of remedy. An errour commynge onelye of the frailtye of man, is remedied by one oꝛ two warnynges, but pꝛeuerbie is incurable and made worse by puttyng to of remedies. Therefore he that being once oꝛ twies rebuked, abydeyth neuertheles stiffe in his opiniō, let him alone in his froward mynde, as a man quite ouerturned and passe all remedy.

Neither hast

Whether hast thou any meade to labour in the condemninge of him, when he is condemned by his owne iudgement. If he perishe, he is lost and cast away by his owne faulte. For he cannot laye this excuse for him: I was deceived and went oute of the waye throughte ignorance, no man warned me of myne erreure. This excuse it but bayne. For what shal one do to a sicke man that wil take no medicine: peraduenture if he were contemned and not passed on, he woulde were wiser. If he wyl not, yet the fewer reioyce vnto him, the fewer shall the contagion of his madnes infecte.

When I shall sende Artemas vnto the, or Titheus, be diligente to come to me vnto Nicopolis: for I haue determined there to wynter. Bynge zealous the lawe, & spoli-
 los on thei iourney diligently, that nothinge be lacking vnto them. And let oures also
 leane to excell in good wordes, as faste as neede requiereth, that they be not unfruit-
 ful. All that are with me, salute the. Write them that loue vs in the faith. Grace be with
 you all. Amen.

The text.

I woulde fayne haue the with me a fewe dayes, but I woulde not it should be to the damage of the christian congregacions in Crete which haue bene but late conuerred to the faith: and therfore they haue the more neede of a diligente ouerser, whiche maye buylde vpon the foundation nowe all ready layed. So therfore that thou mete with me at Nicopolis. But come not afoze I sende Artemas or Titheus to thee, to be there for thee in my steade, lest thy departing should leaue Crete destitute, and as it were an Orpheline. Thou shalt not neede to feare that I wyl in the meane tyme go any where els, and so thou to leaue thy labour. For I am purposed all this nexte wynter to be at Nicopolis whiche is a cite of Trece. Whan Zenas sometyme a doctoz of Moses law, but nowe a noble preacher of the gospell, and Apollos whiche is a man greatly appoynted in the doctrine of Christe, wyl departe from the, byng them forth-ward with all the humanite that maye be, and see that they lacke nothing that shalbe necessary for their iourney. If these offices of humanitie be exhibited of the Ethnikes, that they doo for good maners sake byng their scende on-ward on his iourney, and gyue him at his departing sufficiently bothe of by-
 rayles and other thynges necessary for him in his way: I thynke it very right that our men also whiche professe Christe, do learne to be suche gentyle fashi-
 ons, and to gyue due thanks to them that do deserue it. Not that they shuld make them riche with greate gyftes, but to geue them suche thynges as be ne-
 cessary for their lyuing, whan neede shall requyre. For seying that they whiche do not knowe Christe, be yet taught of nature, to geue them thanks whiche haue done for them, trulie it is very vnseemely, that christian men should be ba-
 rayne and unfruitful to them, of whom they haue receiued any good turne. As many as be here with me commend them vnto the. Do thou agayne comende me to as many there as loue me, not with worldly affection, but with Euangeli-
 call and christian loue, whiche the commune profession of saythe doeth en-
 gendre in vs. The free beneficence of Goddes mercie be with you all for e-
 uer. Amen.

Thus endeth the paraphrase vpon the Epistle
 of S. Paule to Titus.

ffff.ii.

Thi